

477 25 (9) B 1148A* (B)

THE
CIVIL MAGISTRATES
Coercive Power

IN
RELIGIOUS MATTERS
ASSERTED,

IN A
SERMON

Preached at the

ASSIZES

AT

HERTFORD,

March the 7th, 168³₄.

By *Ralph Battel*, M. A. Chaplain in Ordinary to His
MAJESTY, and Prebendary of *Worcester*.

L O N D O N,

Printed by *R. E.* for *Walter Kettilby*, at the *Bishops-Head* in *St. Paul's Church-yard*, and *J. Jones* Book-seller in *Worcester*, 1684.

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MAJ

Printed by
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To the Right Worshipful
Sir THOMAS FIELD.
High Sheriff

And one of His Majesties

Deputy Lieutenants.

AND

Justices of the Peace

For the County of

HERTFORD:

And to all the rest of his Majesties truly Loyal
Deputy Lieutenants, and Justices of the
Peace for the said County.

Gentlemen,

Altho' the Consideration of my own
Insufficiency makes me unwil-
ling to appear in Print, yet I
will not refuse to Obey your
Com-

The Dedication.

*Commands in the Publishing this Discourse.
Which if it may be of any, tho' but the
least Service to the Government, (the
Vindication of which is my Principal De-
sign) I shall not concern my self for the
Obloquies of such as will be offended with
my Doctrine, especially I need not, when coun-
tenanc'd and protected by you, and, Gentlemen,
that God will long preserve and prosper
you for the Service of your King and
Country is, and shall be the Hearty
Prayer of*

Your Obedient Servant,

Gentlemen
the Consideration of my own
Insufficiency makes me unwilling to appear in Print, yet I will not refuse to Obey your Com-
Ralph Battel.

A

Matth. VII. 12.

*Therefore all things whatsoever ye would
that Men should do unto you, do ye
even so to them: For this is the Law
and the Prophets.*

THE Words are a part of our Saviour's Sermon upon the Mount. Their Dependance, or Connexion, *Musculus* refers to the first verse of the Chapter, *judge not, that ye be not judged.* But *St. Chrysoftom* applies it rather to the Promise made *ver. 9. You shall receive from God what you ask, upon Condition, that you do unto others, what you would that they should do unto you.* But the Coherence is not so material to be known, as the Sense and Purport of the Rule is necessary to be understood, which therefore I will enquire into, and endeavour,

First, To explain: And,
Secondly, To apply.

Now for the due Explication of this Rule,
several things are to be considered. And,

First, We are to take notice, That this is
no universal Rule for all our Actions, 'tis
not so Comprehensive as to take in the whole
Religion; or, as the *Schoolmen* call it, the *totum jus naturale*, but only the second Table
of the *Decalogue*, that which contains our
Duty towards our Neighbour. This Ap-
peal to our own Conscience is indeed a fit-
ting and a full direction to us upon all
Occasions, how we ought to deal by
our Brethren: but it were too great a Pre-
sumption, (although but barely in thought)
to set our selves in God's place, or measure out
our Obedience to him, from what we
should expect from our Creatures, if we were
able to Create them. For we must not thus
put our selves upon the level of a Compa-
rison with Almighty God, or presume to say,
what we would do, if we were like him; nor
is it possible, that, if we did, our Judgment
could

could come near the Truth, unless our Wisdom were also equal unto his; but as High as the Heaven is from the Earth, so far are his Thoughts above our Thoughts. There is an immense Gulf between finite and infinite Wisdom, and to him that thinks God altogether such a one as himself, the *Psal-* Pf. 50, 21.
mist answers, *but I will reprove thee, and set before thee the things which thou hast done.*

Gods Revealed Will is the Truth which we ought to believe, and the Rule by which we are to walk, and altho' indeed there is no one jot or tittle of that contrary to right Reason, yet some evilly luxuriant Wits, have framed false Descants upon it, and some sensual Minds have argued deceitfully and according to their own Lusts; but of such Deceivers we must beware. We ought not to measure Gods Mercies by the standard of our own kindness, without a strict regard to his revealed Will; in so doing, we may be apt to speak *perversly* for God. And thus *Origen*, and others have done, who, out of an excess perhaps of good Nature, thought that God would one Day put a period to the Torments of Hell, altho' the

Scripture does expressly tell us, they are Eternal. But all that can be applied lawfully to God Almighty from this Rule, is only this; That as we desire, and stand in need of his Mercies, so we should also shew the like Mercy; (as far as in us lyes) towards our Brethren. And thus doing we may justly hope in his Mercy, and in his revealed Promise, *that he also will forgive us ours, as we forgive men their Trespases.*

Matth. 6.
14.

Secondly, As this Rule is not universal in regard of the Law of God, so neither is it primary: 'Tis a Copy, but not an Original; for the Law of God, the second Table in the *Decalogue*, ought to be taken for the Ground of this; and not this, for the foundation of that; this may serve well indeed to explain a Divine Precept, or to accommodate it the better to our understanding and practice, by bringing it nearer to our Heart and Affections, but it must not Impugn (any) the least Commandment; that which was only given as an *enforcement* of the Law, must by no means obstruct it; all Sin therefore and Wickedness, of what kind soever it be, is at infinite distance from this Rule of Godliness.

Procul.

Procul hinc, procul ite, profani.

This is a Touch-stone, or rather a Whet-stone for Vertue, but it blunts and breaks the Edge of Vice. Otherwise, the Unclean and the Sensual might take their Pastime together, be Prophane and Dissolute, and corrupt one another by a confederacy of Sinning, a like proportion of Vicious inclination, and all this while do by each other as they most Desire to be done by: But what communion hath Light with Darkness? do therefore unto others, only what you may Lawfully and Honestly desire to be done unto; what is agreeable to the Law of God, and the Principles of right Reason, and the known Rules of Vertue, what is Pure, and Just, and Charitable; this is another Qualification of this Rule, without which it were not so much an Engagement to Goodness, as a License to all impurity, wherever the Subjects were mutually disposed to one, above the other. But our Saviour's applying of this to the *Law and the Prophets* (of which only 'tis a compendious exposition) restrains it strictly to Vertue and Piety, to such things.

things as the Law of God does warrant and allow, or require us to perform.

Thirdly, This Rule does not oblige us otherwise than with a respect to the different Stations and Conditions of Life, in which by Providence we are placed. For the Sovereign is not to pay Tribute to the Subject, because he requires it from him; nor the Master to wait upon his Servant, because his Servant tends upon him; for so *Solomon's Evil* would be dayly visible, *Servants upon Horses, and Princes walking as Servants upon the Ground.* But herein lies the Obligation, this Rule enjoyns the same things proportionably, as we would have any behave themselves; as Servants ought to do, if Servants, so must we demean our selves as Masters, if we are Masters: And as we would have any demean themselves as Masters, so must we behave our selves as Servants, if we are Servants. Or else it enjoyns the same Works conditionally, namely, if we were in their circumstances, and they in ours. Thus Princes must Protect their Subjects, and preserve all their just Rights and Priviledges, as they would desire to be protected and emancipated

pated, if they were Subjects: And Subjects must honour their Prince, and obey his Laws, and be content to support the expence and Grandure of the Government, as they would desire to be honour'd, obey'd, and supported, if they were Princes. Parents and Children, Masters and Servants, Magistrates and Private men, the Governours and the Governed, all Relations and Conditions of Men must behave themselves in such manner one towards another, as if the Scene were changed, and the Condition of the one Party made that of the other alternately.

Now in this consideration, more especially, lies the peculiar excellence of this Rule, if loving our Brethren be an Effect of the Love of God in our Hearts (as *St. John* tells us, it is).^{1 John. 4. 7.} then how well does this Precept tend to build us up in this Love? when even the tender Principle of self-love is here made the stock upon which we ought to graft Charity to others. And sure we could not ordinarily nor easily transgress the Bounds of Justice, and Honesty, and Charity, if we would but thus look into our own Hearts and Consciences, and enquire, would we be content to be thus dealt with our selves, if
we

we were under the like circumstances? If not, why are we thus Rigorous to those who are our Brethren, to those who are made of the same Flesh and Blood, descended from one and the same common Parent originally and (within the Pale of Christianity) united to one and the same Head, Christ Jesus, Mystically and Spiritually?

Fourthly, To this I must add farther, That this Rule is not to be understood particularly with regard to a mans private or single Humour or Temper, but generally with respect to the common desires of Mankind. *Whatever ye would that men should do unto you, do ye the same unto them*; that is, do as most Men do naturally and ordinarily desire to be done by: For instance; the Poor do for the most part desire Reliefe from the Rich, and 'tis natural and reasonable for them so to do; therefore no Rich Man can with reason be excused from contributing towards the Poor mans needs, altho' perhaps he is of so stately a Temper, that he would scorn to ask relief from another Man, if he were in great necessity. But 'tis not in these Cases the private Sentiments of a particular man,
or

or the Vote of a few, that is to be observed, but the general Instinct of Nature; what is most commonly seen, or what may most rationally be supposed, might be desired by other men, if they were in Low Condition, and we in High, even so must we deal by them.

Fifthly, There is but one Particular more, to which it remains that I should speak in the Explication of this Rule, which will lead me to the Application of it, indeed the thing I chiefly designed in this Discourse: The last particular is, that, as this Rule is always to be understood according to the Judgment of Christian Discretion, so that Judgment does belong rather to the Superior, than the Inferior; to the Parent who is of due Age, and ripe Reason, rather than to the Child in his minority; to the supream Government of any Nation, rather than to the Common People. Here is therefore no room for any Private man to censure the Laws of the State, because he does not think them suited so well to his own Condition, as they might have been. For it is true indeed, that Governours neither can, nor ought to have an

C

Eye

Eye to the conveniences of particular men (distinctly speaking) or perhaps of a few Societies ; but they must consult the Publick good. And doubtless there has never been any Government upon Earth, where some men have not thought themselves aggrieved, or perhaps have not really been so by some Laws. But what then? must they presently reflect upon their Law-makers for dealing uncharitably by them, and transgressing this Rule of my Text? Surely no; for then farewell all Government, since there can be none free from the Exceptions of some: But such as these ought to consider rather the many Priviledges they enjoy from Government in General, and that should make them willing to submit to some Inconveniences, for the sake of greater Advantages; and such as will not quietly obey the Laws, where they conduce to the good of the Nation, have as little reason to reap any Benefit from them, where they tend to their own Particular good. If a Factious and Schismatical Malecontent, (for usually they go together) shall repine, that the Crown or Church Lands are taken from him by the Law, and still be restless, and ever watching an

an opportunity to unhinge all again : has he not much more reason to thank the Mercy of one of the most Gracious Princes that ever lived, that he still enjoys his Life, and Liberty, and all his Lawful Acquisitions, (and might I not say too, many of his unlawful ones also,) and ought not his Gratitude for these make him live Peaceably under that Government that defends him, how little soever he deserves it; he may do well to consider, that Lawful powers have been more Merciful to him, than ever his Unlawful ones were to him; they have not done by him, as they were done by themselves; Plunder'd, Sequestred, Imprison'd, Slaughter'd, and torn him up Root and Branch; but I may truly say, they have, exceeding this Rule of the Text, they have not done by him as he well deserved, or as He Rationally might have expected to have been dealt with, or as Christianity in such Publick Cases would have justified and allowed: 'Tis well, if he improve this Mercy, but we have seen but bad signs of it of late. And yet, alas, his cry of Persecution is now as Loud, upon the necessary Execution of a few Penal Laws, as

well to secure the Government ~~of~~^{as} the Church from his farther Encroachments, as if the Dragon in the *Revelations* were devouring the young Child again; when God knows how little only there was wanting, but that he had once more laid his Prophane and Sacrilegious Hands upon the Crown, and the Church, and all that were Loyal, and Orthodox, and Friends to either.

Wherefore I will proceed in the next place to apply this Rule, with an Eye to the wholesome Execution of Laws, and in asserting the Civil Magistrates Power even in Religious Matters, which yet so many are unwilling to hear of, and think they are hardly dealt with, in not being left to themselves, in all things relating to Religion at least, whatever Laws are made about other things. But I hope I shall be able to Justifie our Governours as to that point also, and shew that nothing is done by them but what may both Religiously and Lawfully be put in practice, any thing in this Rule of the Text notwithstanding.

The Excellent *Lord Verulam* observed long ago in his *Essays*, 'That as a Wound or the 'Solution of Continuity, (as he calls it) is 'more dangerous to the Natural Body than

‘a corrupt Humour, so are Schisms and Factions to the Body Politick.

Other Vices may indeed call down a Judgment from above upon any Government, that shall indulge and tolerate them, but these do nothing else here below but contrive continually how to Subvert and Undermine all Government; and yet the Mystery is, that they, who are this way most concern’d, are for the King all this while, or would be thought to be so; even just as some Practical Atheists do upon occasion sometimes own Religion with their Mouths, and yet deny it daily in all their Actions, so these men are for the King too in their pretensions, and yet Oppose him in all his Measures, in all his Friends, and in all his Interests.

And now, does this look so much like Religion, as perfect Combination against the Government, which indeed they have awakened to defend it self against their restlessness, by the seasonable Execution of Laws, which is nothing but what is Just, and Reasonable, no ways transgressing this Rule of my Text, but rather Prudently exerting it; no ways bordering upon Persecution or Irreligion,

religion, but tending to confirm and strengthen the true Church of God. For that Hereticks and Schismaticks ought to be restrained by the Temporal Powers, is nothing but what is

First, Founded in Reason.

Secondly, May be proved from Scripture.

Thirdly, Agrees with Practice of Antiquity.

First, It is founded in Reason, That the Supream Temporal Power should have a right to suppress all the Errours in Religion, for else they would be defective in a necessary part of their Life and Constitution, it were otherwise impossible to hold the Rein steady, or keep the People in due Subjection: For whatever other bonds of Government there may be, there is none so good as Religion, and if you cannot prevail with men to be *subject for Conscience sake as well as for Fear*, i. e. for fear of Men; It will be hard to lay the Foundations of a lasting Peace in any Place, where there are either Bold, or Ambitious, or Politick Men

Men to be found: And so by consequence there would be no Government upon Earth, but what would be as changeable as the Winds and Seas, with which the *Psalmist* sometimes conjoyns *the Madness of the People*. Ps. 65. 7.

Again, as Religion is the best Bond of Government, so the Pretence of it is also the most Fatal and Ruinous to every Community or Society, no Commotions in the Common Wealth are so Sharp, so Dangerous, and so Intestine, as those that are set a Foot under the Colour of Religion; almost all Ages and Places would afford us Examples of this Nature, but I need not go beyond the bounds of our own Time and Country for them; we our selves have seen one of the most Unnatural and Bloody Wars, that ever was in the World, begun, carried on, (and by Gods Permission, as a Punishment for our Sins) Crowned with Success; and all under the Banner of Hypocrisie, entitled Religion, or *the Devil transformed into an Angel of Light*. And is it not then needful that the Magistrate should have a Right to suppress the Pernicious Doctrines of Atheists, or Hypocrites, and Enthusiasts pretending

tending to Religion to the disturbance of Humane Society, and to withhold, or reclaim such as they would otherwise continually seduce?

But should not Religion be our Voluntary Service? does not God require the Heart, and where that is wanting is it any better than Hypocrisie?

This may be granted, and more also, and yet the Truth of what I have asserted will stand firm. 'Tis true indeed, that Religion is of no Value unless it be sincere, yea it is farther true, that Religion (properly speaking) cannot be forced, that is to say, as to its inward Act, and it were vain and foolish for any one to attempt to go about it by Pure and meer Compulsion; but yet will it not follow, that all Compulsion in order to Religion, is either Unprofitable, or Unlawful: for Opportunity, and the use of Means, do many times prevail at length, to perform what they could not bring about at first. And 'tis both Prudent and Reasonable, that Men should be brought to use such Means as may inform them, and bring them out of Error. And I am confident, that there are many Thousands in this Realm, that owe their Separation from the Church of *England* to nothing

thing else, but the Neglect of Hearing what they might hear, and learning what they might be taught, which Lessons, if received with a Meek and Humble Heart, might be an effectual means to bring them into the Bosom of the Church again.

But oh, will you force the Conscience? is not every man obliged to follow that, and does not he sin, that transgresseth its Dictates at any time?

Granting this to be also true, that every man sins, who does not follow his Conscience. I moreover assert, that every man sins who follows it in Opposition to the Law of God, or to the Law of Man, when it commands nothing, that is Opposite to the Law of God. And therefore, they who transgress the Publick Injunctions of the Magistrate, upon suspicion only of Evil, are taken in their own Fear, and certainly do Evil in endeavouring to avoid it; if it be so, that 'tis really a Scruple of Conscience, and not a stubbornness in their Will, that is the ground of their Disobedience? And therefore, if the Magistrate compel an Erroneous Conscience in this Case, so far as to make it Enquire and Learn better, what it ought to Believe and

D

Practise

Practise, 'tis no less than a great Piece of Charity in him; for he only forces the Man out of a perplexity, which if he escape by this means, he is free from the Snare of Sin; but if he escape not, he is in no worse Condition than he was before.

Dan. 3.
29.

Ezra. 7.
26. 27.

Secondly, As Reason requires this, so the Scripture, both by Examples and Precepts, sets forth the fitness of some restraints in these Cases. *Nebuchadnezzar*, when he was converted by the Miraculous escape of the Three Children out of the Fiery Furnace, *made a Law, that every People, Nation, and Language, that should speak any thing amiss against the God of Shadrack, Meshack, and Abednego, should be cut in pieces, and their houses made a dunghil.* This was a high Punishment, but so was the Offence, ye will say, even Blasphemy against God. I shall mention some of a lesser Degree. We read of *Artaxerxes*, and the Text tells us, that God put it into his Heart to make an Edict, *that whosoever would not do the Law of his God, or the Law of the King, should have Judgment Executed speedily upon him, whether it were by Death, or by Banishment, or by Confiscation of Goods or by Imprisonment.* And yet
it

it was only concerning the Religious Worship of God, and the Beautifying of the Temple, that this Edict was put forth. *Hezechi-^{2. Kin. 18. 4.}ah* reformed Religion, removed the high Places, broak the Images, and cut down the Groves. And we read more particularly of *Josiah*, that he took away all the abominations, out of all the Countreyes that appertained to the Children of Israel, and made all that were found in Israel ^{2. Chron. 34. 33.} to serve the Lord their God. *Josiah* did this agreeably to the Moral Law, which binds Magistrates still under the Gospel by vertue of that Precept, of *loving the Lord with all their hearts.* But if any shall still object, it is not now the temper of the Gospel to compel Religion, let me tell such, that 'tis also agreeable to the new Testament to compel men to come to Church, and to hear Gods word, and receive the Sacraments, which are the External acts of Religion, and all indeed that can be compelled. Now *St. Augustine* proves this from the Parable recorded by *St. Luke*, of a King who made ^{Luke. 14. 23.} a great Supper, and when they made excuse, he said to his Servants, go to the high ways and hedges, and compel them to come in, that my house may be filled. Where it is remarkable what *St. Matthew* observes from the same Parable, that notwithstanding

Mat. 22. 12. standing many of these came at first involuntarily (as it should seem,) yet it proved successful afterwards to the greatest part, for we read but of one, that was cast out for want of a Wedding Garment. *Some we must save, St. Jude ver. 23.* tells us, *by fear, even pulling them out of the fire*; and *St. Paul*, when the *Corinthians* grew too exorbitantly licentious, threatens to come *to them with a rod. In like manner also, St. John* threatens *Diotrephes*. Christ in the beginning of his Religion was in stead of a Temporal Magistrate, and whomsoever the Apostles did worthily cast out, over them he gave Satan *1. Cor 5. 5.* power, *for the destruction of the flesh, that their spirit might be saved in his day.* The power which he did then extraordinarily execute, was in the Princes of the Earth by right of their Dominion and Sovereignty, but they wanted his Grace, and would not make use of it, and therefore all this while Christ by Miracle supported his Church, and made it grow up in spite of Persecution, and when he had done this long enough, to prove that his

Athanasius Serm. de B. Virg.
 λαμβάνων ἐν ὁ χεῖρσι τῷ θεῷ
 νιον μετέστησεν αὐτὸν καὶ ἔδωκε
 τοῖς ἀλλοῖς χειρῶν βασιλευ-
 σιν ἐπ' αὐτῷ τῷ τῷ ἐπὶ τῷ
 οὐκ ἔστιν Ἰακώβ.

Religion came from God, then he called the Princes into the house of *★ Jacob*. And the power of the Magistrate is (now that Miracles are

are ceased) become a part of that Rod, which St. Paul mentions, and both may and ought by Temporal Punishments to strengthen the Spiritual Authority of the Church; and for this also we have

Thirdly, The verdict of Antiquity, for thus *Socrates Scholasticus* expresses the Question, * when once the Emperors became Christians, the Church was subject to them. Hence those expressions of Antiquity, calling Kings God's Vice-gerents, the Governours of true Religion, *εὐσεβείας καὶ πίστεως ἀρχηγούς*, the Captains and Conductors of Faith and Godliness. And good and religious Magistrates have still, as they have seen prudent occasion, taken upon them by Mulcts, or Imprisonments, or the like moderate punishments to reclaim the perverse, and refractory. Thus * St. Augustine declares himself, that Kings are to command good things, and forbid evil, not only in Relation to civil Society, but in order to Religion. And again, writing to *Emeritus the Donatist*, he sayes (a) when the Civil power punisheth Schismaticks, it hath a warrant from an Apostolical Rule. Thus St. Jerome

* ἀφ' ἧ χειρὸς ἀνίσταται ἡ ἐκκλησία
το βασιλεὺς τὰ τῆς ἐκκλησίας
πράγματα ἡγήτο ἐξ αὐτῶν.

* *Contra Crescon. l. 3. 51.*
in hoc Reges, sicut eis præcipitur, Deo servant, si in suo Regno bona jubeant, mala prohibeant, non solum quæ pertinent ad humanam societatem, verum etiam ad divinam Religionem.

(a) Ep. 164. nam et terrenæ potestates cum Schismaticos persequuntur ea regula se defendunt, quia dicit Apostolus, qui potestati resistit, Dei ordinationi resistit, non enim frustra gladium portat.

rome, speaking of the Kingly and Priestly power

(b) Hieron. in Epitaph. nepot. Ep. 3. ille nolentibus præest, hic volentibus, ille terrore subicit, hic servituti donatur.

er says of the former, (b) *the King Governs, whether men will or no, he subdues them by Terror.* And thus History tells us of many good Christian

Magistrates, that have exercised this power for the good of Religion. *Eusebius* says, that

(c) *Eusebius de vita Constant. lib. 4. cap. 24. vos intra Ecclesiam, ego extra Ecclesiam, Episcopus a Deo constitutus sum.*

Constantine for this reason used to call himself, (c) *A Bishop without the Church:* and *Sozomon* reports of the same *Constantine*, that he cut off unprofitable Questions to pre-

vent Schisms, in the Church. And *Valentinian* set a Fine upon the head of *Chronopius*, and inflicted diverse Punishments upon *Ursicinus*, *Rufus*, and others, for making Schisms to the disturbance of the Publick Peace. *Nazianzen* had once obtained some kind of Toleration for the Sect of the *Apollinarists*, but when he saw how they abused it, he write afterwards sharply to the President, ἀκαίρους ἢ φιλοσοφία ἢ γὰρ διανοη-

τὸς πονήεις ἐπιτήκεια, your indulgence was unreasonable, such men as these ought not to be treated any longer with Gentleness. I will sum up this, with that of Mr. *Calvin*, not that I think his Authority so great, as the forecited, but because, perhaps his Opinion may prevail

prevail with some, where the rest would not have been received *

I do not disapprove (saith he) that St. Augustine makes use of this place against the Donatists, that he might prove that Stubborn and Rebellious men may Lawfully be Compell'd, for although Faith is Voluntary, yet by this means their obstinacy is well overcome, who will do nothing, unless they are forced to it.

Now let the Presbyterian judge, whether it be not fitting, that if men will not be reclaimed one way, they should be restrained another, when moreover the Supream Authority, and the Law of the Nation requires it. Indeed let every Wise Man judge, whether the Magistrate does not then most judiciously act up to the foremention'd Rule of the Text, in doing as he in Prudence might desire to be done by, when he applies the most Proper Remedy to the Distemper; for many will hearken to the Rod, that would not have listned to the Instruction, *although seven wise men should have render'd a Reason.* Especially such as act out of Interest more than Conscience, and there has been, we all know

* Calvin. Harm. Evang. in Luc. 14. 23. Interea non improbo, quod Augustinus hoc testimonio, sapius contra Donatistas usus est, ut probaret, piorum Principum edictis licite cogi praefractus et rebelles, quia etsi voluntaria est fides, videmus tamen ijs medijs utiliter domari eorum pervicaciam, qui non nisi coacti parent.

know, (I wish I could say, that there were not still,) a Party in the Land, that carry on their Designs by Masks of Piety, and Shews of Religion, *a form of godliness without the power, Grace without Morality, or at best, a zeal without knowledge.* Let not us imitate them in these, but if we are Wise, let us learn Diligence from them in our Honest Undertakings. Alas! must I say it, we want Activity, we want Zeal, we trust a Cause, and we trust a Religion, that God will defend his Church, and preserve our King, and truly so he has hitherto done by Miracle; but we must take heed, how we tempt Providence by the neglect of ordinary Means, lest if Industry forsake us, success do also fail; for usually those two go together. And 'tis pity, it should always be seen, that *the Children, of this World are Wiser in their Generation than the Children of Light.* I speak not this with the least thought of a reflection upon the Honourable Judges, or other Subordinate Ministers of Justice here present, whose endeavours have been constant and uninterrupted in the Service of their King and Country, but I speak to excite others to become Imitators of their Steadiness; and in their several capacities to be
Active

Active and Faithful, true to the King, true to the Laws, true to their Oaths, and true to their own Consciences, and if all men in any Publick Employ would be but thus far careful, it would, by the Grace of God, put an end at length to such *Boutefeus* in Church and State, as *turn Religion into Rebellion, and Faith into Faction*, which have now for above these Hundred Years (some, or more of them) infested this Realm; that, what neither the length of time, or the indulgence of our Kings, or the industry of the Regular Pastors has been able to bring to pass; the wholsom Execution of Laws might perfect and consummate. *'Tis not the Punishment that makes the Martyr, but the Cause*, was long ago truly said, and no man is now required by the Law to deny God, to Burn his Bible, or to do Sacrifice to Idols, as in the Primitive Persecutions. And the Government may truly wash it's Hands, and say with St. Peter, *who is he, that will harm you, if you be followers of that which is good?* But if any man will suffer as an evil doer, or as a busy body in other mens matters, who will have Reason to pity him? Much less, since the late Horrid Fanatical Conspiraey has surely opened
E every

every Eye that was not before wilfully closed, so as to make it see the danger of tolerating any such Religion in the State, whose very Principles do abet and encourage Rebellion; as I am sure the greatest Part of our Protestant Recusants (if not all of them) do; as much as those of the Jesuited Romanists. But can that be True Religion, that teaches Resistance to Lawful Powers, no, it is as impossible, as it would have been for *Christ*, who was all Suffering, to have held Communion with *Belial*, who is so called, because he would be without Yoak.

Consider then, Gentlemen, this Rule in the Text, and apply it to all it's due applications; 'tis a large and an extensive Rule, it takes in all Orders and Degrees of Men, yea it concerns not only time present, but it has an Eye to Generations yet to come. Consider, and let it make you, first to do by the King, as Reason will tell you, every good Subject ought to do, assist to the uttermost in the Execution of his Laws, and in the Defence of his Majesties Person, and all his Just Prerogatives, against the Turbulent and Seditious. Let it make you do by your Country, what is the Part of true *Patriots*,
and

and not of Popular pretending ones; study to quiet and appease the least Fermentations in the minds of the Heady People, and quash the first tendencies to Faction, but not stand at the Helm and Steer, or give Aim as it were to them, who of themselves are already too much given to Change. Let it make you do by your selves according to the Prime Law of Nature, endeavour by your Vigilance and Prudence to preserve those Lives, which his Majesty in his Declaration tells you, were not long since designed for a *Massacre*. Let it make you do by Posterity, what they may also justly claim, transmit to them the Rights and Libertys of English Free-born Subjects, which Rebellion has ever invaded, when it most pretended to assert: And the soberly Reformed Protestant Religion, which the Schism has ever dishonour'd, when it most pretended to Profess.

But this indeed is Gods Work, yours only the endeavour. Let us therefore Pray unto him, that he will preserve our Church, and King, that the Gates of Hell may never prevail against the one: And that neither the Counsels of any State *Achitophel*, or the Re-
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bellion of an *Absalom*, or the Maledictions of
a *Shimei*, may ever prosper against the other.
*Which God of his Infinite Mercy grant, through
the Merits of his Son Jesus Christ, to whom with
the Father and Holy Spirit be ascribed all Honour
and Glory now and for ever. Amen.*

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lish Free-born Subjects, which Rebellion has
ever invaded, when it most pretended to re-
sist: And the solemn testimony of Protestant
Religion, which the Schism has ever disor-
dered, when it most pretended to protect.

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